Pacific School of Religion
Berkeley, California

The AMERICAN FRIEND

FEBRUARY 23, 1956

April at Quaker Hill

Editorial, Newsnote

The Search for Security

John C. Harvey

Our Spiritual Foundations

John Huffman

China and the United Nations

Elton Trueblood

Churchmen to Visit Russia

California Mid-Year Conference

West River and Alamitos in the News

Our Spiritual Foundations

This message was given at First Friends Meeting, Indianapolis, on Youth Sunday. John Huffman is the teen-age son of Herbert and Adryth Huffman.

Last summer I, along with my family, travelled through the state of Idaho on our way to Mt. Rainer in the state of Washington.

On our way through Idaho we passed near a farm community that was in the newspapers a few years ago. It was reported that this farm community was sinking down into the earth. This event was, we may guess, a most frightening experience for the people in that valley, and there seemed to be no help. The homes of these people, their farms, their work, their community were all going down, down, down. What could this mean? What might it lead to? None could tell. The possibility that the earth might break open into a large chasm in that valley was a real one.

Obviously there was a reason for this unusual occurrence out there in Idaho. Some change in the structure down in the earth, beneath the soil, was taking place.

The thing that this sinking valley in Idaho suggests to us is what we sometimes feel about the condition of life. For with the increasing juvenile delinquency and the increasing death rate on the highways, the rising divorce rate, the gambling in high school and college athletics, and the preparations and threats of war, it appears that life about us is sinking, and, like the farmers in Idaho, we don't know what to do about it.

The answer, it seems to me, is given in Elton Trueblood's book *Your Other Vocation.* We young people are going to school to get the necessary education for our vocations, that is, the kind of work we will do with which to earn a living when we grow older. Our fathers and mothers are now employed in their vocations.

But whether we are in school or at work, the *real* vocation for us all is "spreading the Gospel" of the Christian faith — learning to be Christians, acting like Christians in all that we do, loyally serving in the will of Christ who calls upon each of us to follow him.

Without this "other vocation", as Elton Trueblood calls it, at which all of us work whether we are at school, or at play, or in our employment, our world sinks and keeps on sinking, and there is no help from anywhere. But when we sincerely work at the will of Christ day by day and year by year, then the world is not only kept alive, but raised up; for you remember how Jesus taught us these great words: "I, if I be lifted up, will draw all men unto me."

John Huffman

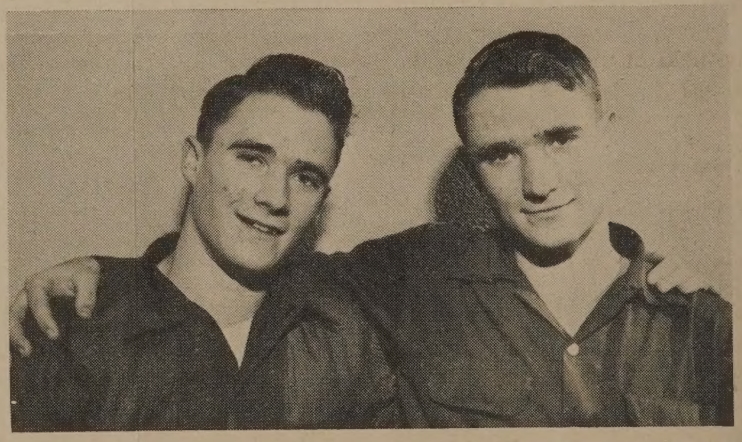
The more young people we send out with textbooks, Bibles, slide rules and medical kits to combat ignorance and poverty throughout the world, the fewer we will have to send out with guns.

Walter Reuther

Teenagers' Prayer

Under the title "Teenager's Giddiness Worry You? You'll Find Reassurance Here," the Des Moines Tribune devoted a page to pictures of Des Moines teenagers, descriptions of their church activities, and quotations from prayers they had written. Two young Friends, twins Roy Clay and Ray Theodore Treadway, members of Des Moines Friends Meeting (Forest Avenue) were among the young people praised. Students at East High School, both plan to attend Earlham College. Ray was chaplain in the inter-city High Y. Roy is chairman of the committee on Extension and Evangelism of the city United Christian Youth Movement. The prayer they wrote for this youth emphasis feature follows:

O Divine Master, Grant us insight into Thy Will. Let us realize that it is Thy Will, not our own, that must be done; and give us courage and strength to fulfill it through action and deed. Be with us, God, as we attempt to serve Thee, in bringing peace among men and nations on Earth a little closer. Let us live as brothers through love, forgiveness and understanding. Amen.



Des Moines Tribune

Ray (left) and Roy Treadway of Des Moines, Iowa

THE AMERICAN FRIEND — Old Series, Vol. LXIII, No. 4 — New Series, Vol. XLIV, No. 4

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS

PUBLISHED FORTNIGHTLY BY THE FRIENDS PUBLICATION BOARD, AT BERNE, INDIANA

ADDRESS ALL CORRESPONDENCE TO THE AMERICAN FRIEND, 101 QUAKER HILL DRIVE, RICHMOND, IND.

PUBLICATION BOARD

James C. Matchett, Chairman — Chicago, Illinois
Edward Nusbaum — Richmond, Indiana
Howard Thorne — Wilmington, Ohio
Helen L. Woodard — Georgetown, Illinois
Asher Woolley — Richmond, Indiana

EDITORIAL COUNCIL

Ashton M. Otis, Chairman — Whittier, California
Mabel G. Bailey — Hartford, Connecticut
Corona Rayle Cook — Central City, Nebraska

SUBSCRIPTION RATES

Subscription Price — $3.00 per year
Foreign, 75 cents extra. Single copies, 15 cents.
Advertising in the Local Meeting Directory, 10 cents per line per issue. Other Advertising rates given on application.

Make all checks and money orders payable to Business Department, THE AMERICAN FRIEND, Richmond, Indiana.

Address all correspondence having to do with the editorial management of the paper to EDITOR, AMERICAN FRIEND, 101 Quaker Hill Drive, Richmond, Indiana.

ERROL T. ELLIOTT, Editor; Eleanor Zelliot, Assistant to the Editor; E. Merrill Root, Editor of Poetry.

Entered as second-class mail matterat the post-office of Berne, Indiana

Editorials . . .

April, Quaker Hill and the Five Years Meeting

There is always a pilgrimage of Quakers, bent on business, as the members of departments in the Five Years Meeting move toward Richmond for their annual meetings. Elsewhere in these pages is a preliminary announcement and schedule.

This will be our first annual meeting after the Five Years Meeting sessions and after our move to Quaker Hill. The staff is working well in advance on the problems relating to places of meeting, meals and overnight hospitality. In so far as possible all meetings will be held in the new building and at the Quaker Hill Residence. It will be one of the most concentrated gatherings of the departments we have had, as we meet and eat together and relax on the grounds just as spring is bursting through every cloud and tree. Communion with God and with one another will be enhanced in the new setting on the crest of the hill. Friends have invested in this new setting—it belongs to them—now they have the privilege of enjoying it.

Our Ministry of Visitation in the Year Ahead

Beginning in March and ending in October, twenty-eight Yearly Meetings and a few conferences of Friends will be held in the U.S.A., Canada and the Caribbean. This is a wide open field for visitation and a main channel for currents of understanding and fellowship. It is an opportunity not so much for "speaking Friends" as for *every* Friend who is willing to meet, become acquainted and share with other Friends. The opportunities for informal meetings and conversations in the halls and on the grounds of a Yearly Meeting are very great and are probably more fruitful than public speaking in developing our fellowship.

A printed leaflet giving the complete list of Yearly Meetings in the world with dates and other information may be had on request from the Friends World Committee, 20 S. 12th St., Philadelphia 7, Penna. Besides Yearly Meetings are the conferences to which Friends are invited, such as the Conference of Evangelical Friends to be held in Denver July 11-15, and the "Associations" of Friends Meetings, including the All Florida Friends, Pacific Coast Association and the Lake Erie Association.

Friends of the Yearly Meetings of the Five Years Meeting should be especially mindful of the large number of Friends outside the Five Years Meeting membership who attended our sessions last October. Kansas, Ohio, Oregon, Philadelphia and other Yearly Meetings were not only present among the hundreds of visitors, but were also helpfully on the program. We might express our appreciation to them by visiting their Yearly Meetings.

Our first need is simply exposure of spirit to spirit, for most of us have not even met one another. Whatever attitudes we have rest largley on reports. How it enlivens one's spirit to meet the face behind the name that one has heard, or the persons who constitute the Meeting or Yearly Meeting that has been only a name!

It is no longer a great effort for Friends to drive several miles, perhaps for a vacation, a family reunion or for business. In short time most of us could drive to some gathering of Friends and return with a new expanse of spirit and depth of understanding that would in turn do much for the home Meeting.

Let us make use of our opportunities during the months ahead. Make 1956 a good year in our ministry of visitation.

Three Ways to Die— One Way to Live

When is a Friends Meeting dead? Conversely when is it alive? What are the ways of life and death for it?

Sometimes its death is acknowledged, the door is locked or the building sold and obsequies of a sort are held over it. At other times it waits until no one is left to open or close the door—taking the slow, silent way to oblivion. Sometimes the death of a Meeting is easily explained, when indeed it is inevitable. In some cases it could have been avoided by changing location, going where the center of population is, or by consolidating with another Meeting nearby.

Another way to die is to become so set in the moulds of tradition that the body keeps on breathing after the spirit has departed. In this state of suspended animation the Meeting may have an inordinate affection for its historic name and, though seeming alive, is really dead. It has become a high concentrate of the less important elements of its history.

Some marks of the deadening tradition may be plain speech, external uniformity and reiterated phrases. In the case of other kinds of Meetings the marks may be those of more recent history—over-busy-ness, noisiness, cherished platitudes ending in a supposition that spirituality is always audible. Whatever tradition binds a Meeting, it is deadening.

The third way to die is to become "all things to all men" in a way that was never intended by St. Paul when he used these words. In such a case a Church ceases to be a Church—a Meeting loses all distinctiveness. The accent on Christian faith and life disappears until there is little left but a "good fellows" club, or, on another extreme, only a band of "seekers" that never finds the spiritual center or a deeply moving loyalty and finally ends in a kind of one-religion-is-as-good-as-another attitude.

By whatever way a body of Christians—a Meeting of Friends—comes to its demise, it is dead. There is one life alone that can give it resurrection. There is one voice that can call it from the tomb, "Awake thou that sleepest; rise from the dead, and Christ shall give thee life!"

E. T. E.

Security Is Not the Highest Good

The Search for Security

John C. Harvey

Life in the twentieth century is a risky business. Ashley Montagu reminds us that "to be human is to be in danger." Events and inventions seem to underscore this truth with terrible force today.

And so we seek protection more earnestly than ever before. We are desperate for security against war. And our daily struggle is to be secure against poverty, against illness and accidents, against unemployment, and against old age and its special problems.

But would we like complete security if we were able to find it? If we were absolutely protected from all danger, if we knew that we would never fail, if we knew that perfect bliss would constantly be our experience, would we like it that way? In our saner moments, we know that God is both wise and loving in letting us live in a world of risks and obstacles.

The Cost Too High

In a Christian's scale of values, security is not the highest goal. And yet much of our modern life seems to say to us, "Seek comfort and an easy life above all else."

There are many who turn to religion mainly for the protection and comfort that it brings. Faith seems desirable because it brings escape from worry, enables us to sleep at night, and in general makes us "feel good."

Now we do not scoff at the contribution that faith can make along these lines, but let us quickly add: God also expects something from us. Yes, Christ did offer to men an inward peace: but he never stopped there, and he rarely began there. He stressed the cost of discipleship and the risks of belonging to his company.

In the light of some preaching we hear today, we would need to reword some of the Bible, so that it might read something like this:

"Wide is the gate and smooth is the way that leadeth unto life: anyone with enough of the material comforts of life will easily find it."

"If any man will come after me, let him pamper himself, sit relaxed in his easy chair, and think positive."

"Go ye into all the world, and keep down your blood pressure."

But some have paid too dear a price in their search for security. Many have tried to gain it by closing their minds. Real thinking brings pain. John Henry Newman wrote the hymn "Lead, Kindly Light" when he was going through a great inner struggle. Should he go on with his free, questioning mind or should he surrender it to the Roman Catholic Church? He finally sought the shelter of Rome, in which fold he would not have the pain of thinking for himself.

There are many like him. Politically, men give over their minds to government control, thus temporarily relieving themselves of the responsibility of thinking There is no lasting security in a situation where men void the pain of thinking or where they are afraid to stand up and say what they honestly think. When we have enough Americans who say, "Do not worry — Uncle Sam will take care of you," then our country will crash in ruins.

Do Not Withdraw

One of the terrifying results of our tremendous drive for comfort is that we are getting so soft and helpless. Older folks probably remember the story of the wild duck who liked the easy life in the farmers' barnyard so well that he lost his ability to fly. Are we like that?

When we find ourselves wanting desperately to withdraw from the struggles of life, let us recall what it is that gives zest to life, and pray earnestly with Arthur Stringer:

When my life has enough of love,
and my spirit enough of mirth,
When the ocean no longer beckons
me, when the roadway calls no
more,
O, on the anvil of thy wrath, remake me, God, that day!

When I house me close in a twilight inn, when I brood by a
dying fire,
When I kneel and cringe with fat
content, where a pillow and
loaf are sure,
O, on the anvil of thy wrath, remake me, God, that day!

The great souls of the world have not thought of security as the highest good. They have not sought exemption from the struggle or immunity from pain. "By faith, Abraham, when he was called, obeyed: and he went out, not knowing whither he went." Socrates, standing before his judges, declared his intention to prod the Athenians on toward the perfection of their souls, even if he should have to die for it many times.

The Real Basis for Security

Even though security is not the highest goal for man, we still must deal with it as one of our justifiable longings. What kind of security is worth having, and where are we to find it?

If we hope for security based on the preservation of the status quo or the continuation of material possessions, our hope is in vain. "Here we have no continuing city." But the kind of security worth having is illustrated in the picture of a little bird resting on a tiny branch of a tree above a raging waterfall. The bird has a sense of security because of the fact that he has wings. He does not fear or worry, for he depends not on something outside of himself, but on his own God-given wings. As Victor Hugo puts it,

Be like the bird, who
Halting in his flight
On limb too slight,
Feels it give way beneath him,
Yet sings,
Knowing he hath wings.

Security is primarily a way of life growing out of an inward trust. "I know whom I have trusted," says Paul, "and am certain that he is able to keep what I have put into his hands, till the Great Day." (Moffatt) Such a spirit of confidence assurance grows normally in the life of a person whose mind is stayed on God. I have not said much about money in these remarks: because, contrary to superficial beliefs, money has very little to do with real security in this world or the next. In fact, it is quite often the person with the most money who feels the least secure.

A few lines from Phillips' translation of Paul's letter to Timothy are in order, "There is real profit (security), but it comes only to those who live contentedly as God would have them live . . . Some men in the struggle to be rich have lost their faith and caused themselves untold agonies of mind. Tell

(Continued on next page)

One View of a Controversial Question

China and the United Nations

Elton Trueblood

Few questions in the modern world are more important than the questions regarding the Chinese people and their relation to the rest of mankind. Because China as a nation is so powerful and her people so numerous the Chinese problems are always urgent ones; they cannot be evaded or long postponed. On such a question as that of the admission of the Peking government to the United Nations, the time is rapidly coming when it is necessary for all thoughtful people to take a stand. The problem is peculiarly insistent for Friends because of our overreaching concern for peace.

The problem is posed by the fact that, as a result of the success of the Communist victory in displacing the Nationalist government on the Asiatic mainland, there are today two Chinas. China occupies a permanent seat in the Security Council of the United Nations; we now have the paradox of this influential position being held by a government which now governs only a fraction of the Chinese nation. Because this is a real difficulty, some people jump immediately to the conclusion that the permanent seat should be given to the Communist government, and sometimes they reach this conclusion without considering the even greater difficulty of this alternative. The difficulties of the present situation are real; we must not, however, allow ourselves to fall into another situation in which the difficulties are worse.

What are the considerations which must be in the mind of a thoughtful Friend as he tries to make his decision on this question, which will be increasingly debated during the coming months? He must keep in mind as least the following:

1. A deep tenderness toward the Chinese people of whatever party or government.

2. A keen sense of our own failure and shortcomings, so that we never seem to speak from a position of moral eminence.

3. An overriding concern for the maintenance of a just and durable peace.

It is in the light of such considerations that a thoughtful Friend will oppose the entrance of Communist China into the United Nations. The first two of the points made above determine our mood of affection and humility, but it is the third which determines action. The United Nations is not a perfect organization, but it is the best we can get and it is our strongest hope for eventual peace. It is worth many sacrifices because the alternative of world anarchy, so far as nations are concerned, is unbelievably dangerous. If we care about mankind, and if we have some idea how terrible a third world war would be, we must try to strengthen the United Nations and especially to avoid something that would undermine it.

If the Peking regime were given the China seat in the Security Council today, that action would so weaken the integrity of the United Nations that the prospects for war would be vastly increased. The chief reason for this is that the admission of Red China would advertise to all that military opposition to the United Nations may be done with impunity and may even bring an invitation to join. I do not see how the action could be interpreted except as a reward for armed aggression. To Quakers this should be unthinkable.

On February 1, 1951, the General Assembly of the United Nations, by a vote of 44-7, adopted a resolution declaring that the Communist Government of China, "by giving direct aid and assistance to those who were already committing aggression in Korea and by engaging in hostilities against United Nations forces there has itself engaged in aggression in Korea."

It is important to realize that this resolution still stands. It is conceivable that this ought to be renounced, but it is not logically conceivable that this be retained and the unpurged thus branded should be given veto power in the United Nations. I do not know which is right, but I do know that the two positions are incompatible.

The time may come when the Communist government of the Chinese mainland should be seated in the Security Council but to argue that the time is now is to embrace a patent absurdity. Such an action would be a notice to potential aggressors that they may fight the United Nations, refuse inspection and keep military prisoners years after fighting ends and lose nothing on it. I do not know when the time will come that it will be reasonable for thoughtful people to urge the admission of the Peking government to the United Nations, but I do know that it cannot come while that government is still thwarting the declared objective of the United Nations in Korea, that of the unification of all of Korea with free elections.

I am very familiar with the arguments of those who favor the admission of Red China, but I find they will not stand examination. They are based, in most cases, on a confusion bred of sentimentality. It is good to be tender and it is good to be forgiving, as we hope to be forgiven, but these are not the issues. We want the world organization to represent the world as widely as possible, but the present issue is not one of representation; it is the issue of power. To give more power to those who are already thwarting the common desire for peaceful procedure is an act of incalculable danger.

The Search for Security

(*Continued from page* 52)

those who are rich in this present world not to rest the weight of their confidence on the transitory power of wealth but on the living God, who generously gives us everything for our enjoyment . . . Their security should be invested in the life to come, so that they may be sure of holding a share in the Life which is permanent."

Where is the final security? Is it in houses and lands, or stocks and bonds? No. Is it in tanks or nuclear weapons? No. Where is it, then? It is in our faith in God. "In quietness and confidence shall be your strength forever." It is in the way of life that results from that faith.

Everything that is of abiding value is secure in God. If the work we do and the words we speak are in line with His eternal purposes, they will stand. And the eternal purposes, not our own security, are what matter most. .

John C. Harvey is minister of the Friends Meeting in New Castle, Indiana.

Churchmen to Visit Russia

Nine church leaders, comprising the first broadly representative Protestant deputation to visit the Soviet Union from the United States since the Bolshevik revolution, will make a ten day visit there, leaving New York March 9, to hold conversations with Christian leaders.

Eight members of the American deputation have been chosen by the National Council of Churches, which will sponsor the visit and which, in turn, will play host to Russian churchmen on a return visit to America next June. The ninth member has yet to be named.

The journey will be made in the hope that such conferences between Christian leaders will serve as "a means of increasing mutual understanding and making manifest the spiritual fellowship which is ours in Christ." The group will carry greetings to the Russian churches and "assure them of our prayers that the God of Righteousness will lead the peoples of the United States and of the Soviet Union into the paths of peace."

Churchmen making the journey will be Eugene Carson Blake, Henry Knox Sherrill, Franklin Clark Fry, Charles C. Parlin, Herbert Gezork, Roswell P. Barnes, Walter W. Van Kirk and Paul B. Anderson, plus another American Christian. Denominations directly represented are Presbyterian, Episcopal, Lutheran, Methodist and Baptist. National Council and Y.M.C.A. officials are also included.

The American delegation has suggested that the following matters be placed on the agenda of their conversation with Russian religious leaders:

What the churches of our respective countries have done and are doing to promote the cause of world peace;

The freedom of our churches to fulfill their mission;

The Christian faith and other religions;

The Christian faith and modern science;

Present trends in theological education;

Christian literature;

Relations between U.S. and Soviet Union churches.

It is expected that during the stay of the deputation in the Soviet Union it will visit two or three of the places held sacred in Russian church history, attend services of worship and observe at first hand something of Moscow parish life.

Winter lays bare the hilltop in Richmond, Indiana called Quaker Hill, and permits a birdseye view of the Friends center there. To the left lower corner is the new Friends Central Office building, dedicated at Five Years Meeting time. The two story white building toward the right is the Quaker Hill Residence, where the Rural Association also has its office. Farther to the right is the house occupied by the regional office of the American Friends Service Committee, and behind it is the barn used for clothing collections. Not in the picture, but a hundred yards to the left of the Friends Central Offices, are the lodge and dormitory built by C.P.S. boys during the war. The entire Quaker Hill site covers nearly 28 acres, with one road going east to Highway 27 (to the right) and a broad new road leading to Waterfall Road (to the upper left.)

The Departmental Meetings of the Five Years Meeting April 13-22

Quaker Hill in Richmond, Indiana, will be the center of hospitality this year to the annual meetings of the departments of service in the Five Years Meeting and to others. Although the details are yet to be developed and sent to all Board members, the following dates represent the plan of meetings as tentatively scheduled:

April 13-15: The Board of the United Society of Friends Women. The Associated Executive Committee of Friends for Indian Affairs.

April 16-20: The Board of Missions.

April 18-20: The Board on Christian Education.

April 17-20: The Board on Peace and Social Concerns.

April 20-22: The Executive Council.

In addition to the above meetings, it is probable that shorter meetings will be held at or near those dates by the Board on Evangelism, the Committee on Ministerial Training and the Fiduciary Corporation.

Members of the Board and Committees are urged to come to these important planning sessions. All Friends are welcome to visit any Board or Committee meeting they wish, and interested Friends are encouraged to attend.

A full and detailed schedule will be mailed to the members of all groups which plan meetings at that time, and to other Friends who request it.

Work Camp Among Indians

The little town of McLoud, Oklahoma, will for the second time be the destination of a group of Young Friends ready to spend a part of their summer "working for nothing." They will be headed for the 80 acre site of the small Friends mission to the Kickapoo Indians, not far from McLoud.

There the campers—high school and college age—will spend the month of July erecting a community house for the use of both white and Indian neighbors. Last year a small devoted group of Young Friends made extensive repairs on the little meetinghouse and assisted two Indian families in work on their homes.

Campers will pay a registration fee of four dollars (which includes insurance) plus a dollar a day for maintenance. Those who want more information may write the Youth Department, 101 Quaker Hill Drive, Richmond, Indiana.

Harold Smuck

Correspondence

Retirement Community

To the Editor:

We are members of the North Columbus (Ohio) Friends Meeting but are now in Iowa City, and expect to retire within the next few years and settled in Calif. We have heard enthusiastic reports from friends in communities, like Pilgrim Place, which have been started by religious groups, where you pay for the construction of your cottage which, upon death, reverts to the group. In this way, the resources of those who are willing to contribute to the building of such a community will ultimately serve those who are not so well provided for. We understand these communities have long waiting lists of applicants.

To our knowledge, no such group has been started by the Friends, but it offers some very interesting possibilities in the way of something more than just a pleasant community of elderly people. If you are approaching retirement and are interested in helping form such a group, please write to:

Ralph and Maude Powell
107 E. Market Street
Iowa City, Iowa

—

Whittier's 150th Anniversary

To the Editor:

December 17, 1957 is a long way off, but that is the 150th anniversary of John Greenleaf Whittier's birth. Nothing definite has been done as to ways and means whereby Friends may wish to take notice of it. However, I thought it might be well to suggest to Friends to keep it in mind.

A request for aid to publish some of Whittier's religious poetry came in yesterday as something Japanese Friends would like to do as world wide recognition.

C. Marshall Taylor
140 Cedar Street
New York 6, N. Y.

—

Appeal to Quaker Men

To the Editor:

It seems other denominations are moving along so much faster in laity education and leadership than are Friends. We seem to be resting on tradition. Men of other churches are rallying to Christ as never before, especially Presbyterians. If every Quaker man is led by the Holy Spirit and supposed to be able to minister, we ought to be bringing in many new families and converts. I don't want to be critical but I would certainly like to see our men's organization get concerned about new members. Christianity is a growing thing, and we need to study and learn how to win men and influence them to come into this fellowship. I would like to see men challenged to win other men in our Yearly Meetings through a deep concern and love for them and the church.

George Castle

Ridgefarm, Ill.

—

California Mid Year Conference

The Mid-Year Conference Yearly Meeting met at East Whittier Friends Church, January 31-February 2, under the theme used by the Five Years Meeting, "Facing Tomorrow With Christ." Three subtopics were considered: "Vitalizing our Quarterly Meeting," "Vitalizing our Outreach," and "Vitalizing our Faith and Practice."

The first topic was led by a panel which presented the problems of the Quarterly Meeting in graphic form. A lively discussion ensued, with the weight of the meeting stressing the positive values to be gained by "vitalizing" the Quarterly Meeting. Some suggestions given were: hold them at a more convenient time; use better promotion to encourage wider attendance and participation; present vital programs of inspiration and business; give people more opportunity for worship and fellowship; and undertake common projects and the solving of common problems.

The second topic was guided by Eugene Coffin, pastor of Alamitos Friends Church, who related many specific techniques for enlarging attendance and gaining new members for Friends. He told of visitation committees; the use of the fellowship enrollment of every attender on Sunday morning; the way in which new or prospective members are prepared for membership and how they may be integrated into the life of the church. The total program and its organizational aspects were also presented.

The last topic was presented by Donald Spitler, General Superintendent of the Yearly Meeting, who presented several concerns relating to the life of Friends in California. He especially pointed up some of the problems of Friends Community Churches and the need for careful teaching as well as thorough evangelism in that area of the life of Friends.

Leonard Hall of the Friends Central Offices presented concerns relating to the Five Years Meeting programs. He also spoke at Montebello Friends Meeting during his visit to California.

The morning devotional periods were given by Dr. Cornelius P. Haggard, President of Pacific Bible College. An inspirational address was given each evening by a non-Friend. Dr. Bob Shuler Jr., pastor of Santa Ana First Methodist Church and a former Whittier student; Elsie Farris, just returned from a trip to Asia and an active member of the Women's Church Council; and Dr. Raymond I. Lindquist of the Hollywood Presbyterian Church gave the evening addresses. Dean of the Conference was Jesse S. Drinen.

—

Friends in Japan

Friends in Japan feel that they have a message for both Christians and non-Christians. Quakerism seems to me the highest and most mature way of Christian worship and life. Japanese Friends have a great opportunity to contribute to the rest of Christianity. Friends' social and peace concerns are needed in the Christian Church and Friends are in a better position than most Protestants to make contributions to non-Christians, because Friends are less dogmatic and can make people of other religions feel more at home. Quakerism is not to be thought of as a common meeting-ground for all religions of the world. It is not a combination of faiths, but Friends can cooperate in the work for peace and social betterment of peoples of other faiths. Although Friends are more willing than other Christian bodies to recognize that there is some truth in other religions, they do not put other religions on an equality with Christianity. Christianity is not just *a* way, it is *the* way. We may assume a tolerant attitude toward other religions but we must not lose sight of the fact that a Christ-centered Quakerism is the only true Quakerism.

Paul Sekiya, reporting
to the Japan Committee,
Philadelphia Yearly Meeting

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 Quaker Hill Drive. Richmond. Indiana.

Quakers Courageous, by Ruth Taber Whittlesey; Exposition Press; 158 pages; $3.00.

This book is sub-titled, "a wartime novel of a Friends family." It seems a justified guess that it essentially records the experiences of the author and her family. It is to be hoped that this is true, for such a fact would give the book its real significance.

The family in the story combines fundamentalist religious convictions with strong adherence to the "ancient testimonies" of the Society of Friends. Youthful arguments of whether the "rapture" is "bodily" are mingled with literalistic Biblical arguments for conscientious objection to military service.

Behind the designation "novel" seem to lie the records of the love, suffering, arguments, service, problems and triumphs of a Quaker minister and his family. As a story, the book has little structure, unless it be taken as a sort of diary. Some most unlikely phrases and ideas are put into the mouths of young children. But the faults are pardonable in the interests of an authentic record. Many a mother and many a minister's wife will be glad to read what this minister's wife and mother of four has written.

Harold Smuck

* * *

Fire on the Mountain, by Lena Mearle Shull; Banner Press, Emory University, Georgia; $2.50.

This is an interesting collection of poems dealing with the customs, superstitions and faith of the people of the Southern highlands. Mrs. Shull began writing poetry when she was sixteen years old and is the author of four previous books of poetry, some of the poems having been published in *The American Friend* and other magazines, anthologies and newspapers. She has received many awards and honorable mentions for her work. She is a Friend and a graduate of Earlham College.

In this unique volume she has given a fine portrayal of the ways of life and the philosophies of these people whose handicrafts, folk dance and mountain ballads are the very core of their being, and adds much to the literature of the Highlands. It is a record of the down-to-earth experiences of these mountain folk by one who knows them well. The poems are written about the dwellers in the Great Smokey Mountain country, and the main sections of the book deal with the characteristic features of their life, their abundant faith, their daily customs and the problems of their daily bread. Their philosophy of life is woven into everything they do or say and has the high and healthy tone, declares Mrs. Shull, that makes them good neighbors and kind friends. The very spirit of *Fire on the Mountain* is summed up in the last verse of the poem, "Woman—Like a Pine:"

A woman . . . not easy froze . . .
Like pine can stand,
Has mountains eatin' under her nose
Right outen her hand.

Alsa Landon Root

* * *

Eight one-act plays by the Quaker author Rosalie Regen are now available from the Friends Book and Supply House. In addition to "Rufus Jones and the Gestapo," which first appeared in this journal, seven other Quaker plays about peaceful heroes are now in print. "Bewitched" concerns Judge Fell; "The Man in Leather Breeches" contains a George Fox story; "Mary Fisher and the Sultan of Turkey" tells of a 17th century English serving maid; "The Seven Sisters" shows Betsy Gurney (later to become famous as Elizabeth Fry) and her sisters,"Admiral Penn and son William" depicts their quarrel over the Quakers; "Master John" tells of Woolman's growing sensitivity toward slavery; and "Slave Wedding" depicts another Woolman incident. The plays are available at 15c each from the Book and Supply, 101 Quaker Hill Drive, Richmond, Indiana.

* * *

Leonard Kenworthy, New York Friend, teacher and author, has completed "Our Neighbors in the Americas." A 92 page pamphlet, it was issued by the Oxford Book Company in New York City in its social studies pamphlet series. The booklet sells for forty cents.

MY THOUGHTS

My thoughts are a cloud of birds
Winging through space into eternity,
Turning, wheeling, dipping all of a sudden,
Then off into the dim beyond,
Trailing the transient air.
And in their flight I ponder;
"There are certain things far beyond reason,
For reason is a child of intellect;
Not of the spirit, the eternal soul."

Charles Shaw

CHAINLESS SOUL

A chainless soul I ask, O Lord,
As Life's most bountiful reward.

Material things, in my esteen,
Be a mouldy hope, a vanished dream!

All temporal pleasures take from me:
But give my soul its liberty!

Stella Craft Tremble

THE INTERLUDE

The culprit thought he'd heard an interlude
Of music floating through his cell. The gray
Monotony that had dulled the lonely day
Had fled, and fled had utter solitude.
In sudden pain he struggled to his feet
And grasped the cold and candid iron bars,
Recalling his past sins, their unhealed scars;
Now life seemed chaff, beside the trampled wheat.

"O happy melody, flow through my soul—
Sweet panacea for these wounds within;
Take, Lord, these broken bits, and make them whole;
Give freshness, where great dreariness has been.
Should dissonance arise, O Lord, combine
One mellow chord and Thou shalt strengthen mine"

Emma Wendt

The Sunday School Lesson

Prepared by Hugh Barbour

March 18
The Fellowship of the Lord's Supper
Luke 22:1-71

Friends often avoid open-hearted thinking about the Lord's Supper. The disciples themselves understood only afterwards that the Last Supper was the deepest moment in their fellowship with Jesus. It became the basis for the central act of weekly worship among the early Christians. The Communion service is still celebrated daily in most non-Protestant churches. The Episcopalians call it the Eucharist, the Thanksgiving celebration, and make it a glad and lovely service. The Catholic Mass, though warm and beautiful, has stressed so much the idea that the priest offers an atoning sacrifice, that its ritual seems to become magic. The outward form becomes crucial. Friends, therefore, have always rejected the form and ritual of the Lord's Supper. But all the more we need to rediscover the spirit of the first Communion.

A wealth of symbolism centered on the Last Supper even for the first disciples. Jesus himself linked it with his own sacrifice and death, with his body and blood. But Luke's gospel—at least some of the oldest manuscripts of it—does not stress this as do Mark and Matthew, nor mention the command to repeat the Supper as a memorial as Paul does in I Corinthians 11. The sense of fellowship and communion is central. Friends nowadays know the presence of the Risen Christ "in the midst" of Church or Meeting as did the early Christians gathered at table, and can "feed on him inwardly in their hearts with thanksgiving." But this Communion involves not only inward unity with Christ, but sharing concretely in the fellowship of Christians, as a member of the Church, "the body of Christ".

The last meal of Jesus with his disciples culminated a private custom of common meals they had had together: at Emmaus the disciples "knew him in the breaking of bread" (Luke 24:35). Such meals may have been living symbols of the great "banquet" of God's goodness, in the Kingdom of God. Common meals were given this symbolism in the Jewish Essene community whose scrolls and "monastery" buildings have recently been excavated at Qumran near the Dead Sea. Jesus himself spoke often of the Kingdom banquet (as in Luke 14:15-24), and the wonderful feeding of the 5000 listeners by the Sea of Galilee evidently also was an acted-out proclamation of the coming of God's Kingdom (John 6:14-15; in John's Gospel the symbolism of the Last Supper and of Jesus as the Bread of Life are interwoven with the story of how the 5000 were fed). At the Last Supper, reports Luke, Jesus told his disciples he would not again "drink of the fruit of the vine until the Kingdom of God comes." Christ's death, like his birth and like his expected return in glory, were steps in the coming of God's Kingdom. No wonder the disciples kept the celebration with Thankfulness.

As disciples too, we must receive God's inward food at the table we share with the actual disciples who gather there. God will not let us eat alone; he expects us to wait on each other. We can only receive this strength as part of the group, the actual community, which for most of us means our local Church or Meeting. The power of God's Kingdom is just the power of love working through us towards other men, and through them to us.

Questions: How can Quakers rediscover the concreteness with which Christ's presence was known in the shared life of the early Christians? Can every meal be a Communion service?

March 25
The Cross
Luke 23:1-56

The suffering of the Cross begins in Gethsemane. The day-long physical pain of scourging and crucifixion were as bitter as the suffering of any man who has lived. But the suffering of mind and spirit was worse. Preaching in Galilee, Jesus had drawn crowds, who misunderstood him and turned away. He had healed the sick, and they had not stayed to learn his teachings. He had appealed to God's own chosen people to repent, and they had rejected him. His Messianic mission, because they misunderstood it, became ironically the basis for condemning him to death. Of Jesus' own disciples, one had betrayed him, the leader denied knowing him, all but two had run away entirely at the moment of Jesus' arrest, and all the twelve, on whom Jesus' final and greatest efforts had been spent, had shown how little they understood by wrangling over rank and power at the Last Supper itself.

Yet Jesus had come to save the world. Through him God's Kingdom should find fulfillment on earth. Jesus had rejected the obvious, familiar ways by which men were tempted to try to save the world: military power, abundant food provision, or infallible proofs for faith. God had called him to another way which now seemed a total failure. Not only the life of the innocent man, but the possibility of God's kingdom on earth, seemed about to be crushed.

There are times when the goodness of God is hidden. Evil is at large in the world, and sometimes the pressure of it upon us makes God seem an enemy. Have you sometimes asked yourself "Why does God let this happen? Doesn't he care?". The more seriously we take God at such a time, the more we find like Job that we cannot reach him or understand him. Martin Luther, when he faced the terrible hidden-ness of God, was near despair until he found in the Bible the record of Christ's own suffering in spirit as well as in body. God himself suffered. God himself knew pain and injustice, with men and for men. If the Christian clings to the Cross, it may be from despair: do not sentimentalize the Cross into romantic beams of gnarled oak.

The knowledge that other men suffer what we face is often the comfort we most need. Most of all this is true of Jesus; yet just here we are pulled up short. For just when our hands clutch at the Cross as a life-line comes the grim discovery about Christ's suffering: We are responsible for it. In our daily life, of course, it may be other men who most visibly suffer because of us. The men who crucified Jesus were a wide-sampled group: Pilate the hard-headed man who took no chances and wanted to make no enemies; Herod the skeptic and cynic who was amused but didn't care what happened; the Priests and Sadducees with law and order to protect (and also their private incomes); the Pharisees who felt

(Continued on next page)

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

On Christian Frontiers

Edited by William Merton Scott

Frontiers of Race Relations

The following excerpts are brought to your attention to indicate the need to clear some of the underbrush on the frontier of human relations.

The Emmett Till Case

An editorial from the Jackson, Miss., *State Times* following the grand jury's failure to indict Bryant and Milam, states:

"Legally, the Emmet Till case is at an end. The refusal of a Leflore County grand jury to indict the two white men accused of kidnapping the 14-year-old Negro boy closes the book insofar as official action is concerned.

"Morally, the case will continue to haunt the state because it wound up, not on the solid ground of justice accomplished, but in a morass of bitterness and hatred.

"The unfortunate truth is that the Till case weeks ago ceased to be a hideous crime for which a solution had to be found and punishment meted. Instead it became a symbol of the white-hot determination of Mississippians to conduct their affairs as they please.

"For a great many residents of the state, however, the symbol was ill chosen, the battle waged against the wrong foe, because it took the course of blind opposition to 'outside interference' rather than to an obvious injustice.

"Mississippi was caught up in a rebellion against its detractors . . . Its determination not to do anything which smacked of acceding to the demands of outsiders led it into a blind alley from which there was no honorable exit.

"In so doing, it has betrayed its own sense of decency and its own cause of independence in the management of its affairs.

"We showed the world, all right, that Mississippi does not bow to the dictates of the NAACP, but the NAACP is not the loser. Justice is the real loser, and when that is true, Mississippi suffers.

"For justice is not what shrill-voiced propagandists say it is; justice is what is right, and when we swerve from a course serving the ends of justice, we harm only ourselves."

Schools and Intermarriage

"Is there less mixture of races in the South, where separate school systems are provided and where law forbids intermarriage, or in the North, where children go to the same schools, and laws permit intermarriage, in proportion to the total populations?

"The answer is, so far as can be learned from census figures, 'no.' The northern states . . . have fewer children born of mixed parents in proportion to the populations than do southern states . . . .

"In spite of a considerable migration of mulattoes from the South, the increase of mulattoes in the South from 1850 to 1920 was 317.5 per cent; the increase in the North, 245.5 per cent for the seventy-year period. In the North and West the increase of mulattoes was less than in the South, and the increase of blacks in the North greater than in the South. In the South the mulattoes increased 426.1 per cent from 1850 to 1930, while the black element increased only 131.6 per cent. In the period from 1890 to 1910 the increase of the black element in the South was 20.1 per cent, while the mulatto increase was 91.4 per cent. In the North during the same period the blacks increased 49.5 per cent, and the mulattoes 39.2 per cent.

"The southern states have separate school systems designed to keep the races apart; they have laws forbidding intermarriage . . . they do not preserve racial integrity.

. . . "A study of the social history of 5,512 Negro college graduates recently reported just two cases of intermarriage with any race."

The above is quoted from an article in the *Christian Advocate* of Nashville, Tenn., official organ of the Methodist Episcopal Church, South, Dec. 1938. It is quoted in a letter to the South Carolina Methodist Advocate, Jan. 13, 1956. The author, R. L. Hunt, is a Methodist layman, born in Mississippi, former superintendent of schools in Magnolia, Miss. He is doing research for the National Council of Churches on Religion and the Public Schools.

States Rights vs. Human Rights

The following is an excerpt from a letter to the N.Y. Times Sunday, February 5, 1956. The writer, Mortimer Hays, is a lawyer and a frequent contributor to legal publications.

"Resort to the Constitution to justify conduct which violates it is indeed a strange argument. The Constitution is not a document to be accepted or rejected by each locality as it sees fit.

"To argue that a community may solve its "local" problems by violating the civil rights of a large segment of its population is to argue for the destruction of government by law and to permit individuals to act as they see fit, in willful disregard of the rights of others. This is an untenable plea.

"The deliberate flouting of the Constitution in a single community transcends the bounds of local interest and becomes a matter of national concern. And when it becomes the pattern of many communities, resulting in depriving a large segment of American citizens of their constitutional rights; when, in addition, it becomes the oasis of effective Communist propaganda and seriously affects American interests throughout a substantial portion of the world, the absurdity of the plea that this is merely a local matter for each community to consider becomes crystal clear."

Sunday School Lesson

(*Continued from page* 57)

Jesus was sincere, but did not see why they should risk danger for a man who attacked them and their religious ways; the crowd who "followed the crowd". Each of us probably belongs in one of these groups.

To live in face of both suffering and guilt, this is our hard calling. When we find our guilt, we find how much further we really are from God than we thought we were. Yet he is not far from us, for he comes to us in love and forgiveness, and we know this because of the Cross. He accepts us as the Cross shows us to be, by the Cross. But guilt we face in this way is no longer the same wilful and sinful guilt. We may also begin to overcome the specific evils which we act out in daily life, but this is by the power of God who forgives us. After knowing this experience, the language of Bible and Theology concerning Atonement, Blood, and Sacrifice can become real for us, if that is our heritage. But the meaning of the Cross is not in words but in power.

Question: What has the Cross meant in your own experience?

Friendly Life — Far and Near

Seven Quaker colleges have shared in the recently announced grant from the Ford Foundation to colleges and hospitals. It is intended to increase teachers' salaries. Awarded gifts were Bryn Mawr, Earlham, Friends University, Guilford, Haverford, Swarthmore and Whittier. The grants ranged from $100,000 to $700,000.

* * *

Dean Gregory, Superintendent of Oregon Yearly Meeting, will make a three month trip to the mission field of that Yearly Meeting in Bolivia, stopping for short visits to other fields in Central and South America. His wife, Kathleen Gregory, and Dr. Alvin Robert, a member of the Medford Friends Church in Oregon, will accompany him.

* * *

The Mid-Winter Conference of Philadelphia Young Friends was held Feb. 4 and 5 under the theme, "So Little Time," at Moorestown Friends Meeting. Josephine Benton, Harold Chance, Roy and Elizabeth Moger, Ray Hartsough and Olcutt Sanders were among the speakers. The film, "Martin Luther," was shown.

* * *

Although the number of Friends in Australia is small, Quakers there have an interest in the world-wide Quaker community. Melbourne Monthly Meeting in Australia has collected 568 pounds (about $1596) for housing in Korea, to be used by the Friends Unit at Kunsan. Last year the Australian Friends made an equally substantial contribution for drugs for Korea.

* * *

The Friends School in Tokyo dedicated a new Science and Art Building in January. Esther B. Rhoads reports that the finished rooms include a biology laboratory, rooms for cooking, sewing, music and social studies. There is a charming Japanese room as well which will be used for teaching customs in a Japanese home and for special group meetings.

* * *

Mary Coate Houtz of Indianapolis was appointed to fill the unexpired term of her father, the late Alvin T. Coate, at a recent meeting of the Fiduciary Corporation of Friends. The Fiduciary Corporation, which was founded by Alvin Coate, is intended to serve as a channel for Friends and others who wish to remember Friends establishments and activities through trusts and in their wills.

* * *

Paul Sekiya, Japanese Friend who has been travelling in this country for several months and who attended both the Five Years Meeting and the Friends World Committee meetings, has recovered his normal strength after a major operation this winter. He is now in London, and will visit France, Holland, Germany, Switzerland, Rome and Beirut on his way to India, Pakistan, and finally back to Japan.

* * *

Friend A. J. Muste, along with Dave Dellinger, Roy Finch, Bayard Rustin and Charles Walker, are the editorial board of a new magazine, *Liberation*, to appear in March. The magazine is aimed at giving "hope in the midst of apathy," and will be concerned with the abolition of war and human liberation. Subscription price will be $3.00 yer year, and the address is 110 Christopher Street, New York 14, N. Y.

* * *

A High School Civil Liberties Institute will be held at Asilomar, California, March 23-25, sponsored by the American Friends Service Committee. Theme of the Institute will be "Our American Heritage: Freedom For All," and its purpose is to inspire young people to become ambassadors for democracy at home and abroad. Leaders will be Paul Hoffman, Chairman of the Studebaker-Packard Corporation Board, and Ralph Bunche, Undersecretary of the United Nations for atomic energy affairs.

* * *

Statistics on membership have recently been released by the Friends Mission of Guatemala and Western Honduras (California Yearly Meeting.) In the statistical report, 62 churches report with a total of 7,494 professed believers and 1,084 members on the Church rolls. There are also 62 Sunday Schools, with an average Sunday attendance of 2,574. It is reported that 386 homes have family worship and 903 people tithe. Twenty-three of the churches support a pastor either totally or in part.

* * *

Frederick Hung, the Chinese scholar appointed as Professor of Geography at the International Christian University in Japan who was pictured in this journal for December 29, is a member of the Hartford Friends Meeting in Connecticut. He joined the Meeting while he was teaching at Hartford Seminary Foundation, after attending the Meeting as a non-member for several years. It is hoped that his family, now on Formosa, can join him in Japan after a long separation.

* * *

Samuel Marble, president of Wilmington College, is spending the spring semester in New York as a member of the staff of the Quaker U. N. program. He and his family are living in Scarsdale, near New York City.

* * *

Jay J. Newlin, Quaker of Des Moines, Iowa, is senior editor of a book published in 1955 in Russia. Entitled *Corn and Corn Growing*, it is a re-edited version of an earlier work by Henry A. Wallace and Earl N. Bressman. It is reported to be now the most widely circulated book on agriculture in Russian. Jay Newlin, who is associated with the Pioneer Hybrid Seed Corn Company, spent half a day with three men from the Russian agricultural delegation visiting Iowa last summer.

* * *

British Friend Gwen Catchpool, who recently spent six months in this country, has written an article entitled "Lessons Learnt Among American Friends" for the London *Friend*. Among the things which she felt American Friends wisely emphasized were these: widespread and very real concern for children; a sense of responsibility in arranging Quaker weddings; concern about right Eldership; pot luck meals that strengthen family feeling; and domestic or janitor work done by Friends or students at Quaker schools for their own buildings.

* * *

A catalog of the paintings of Francis Clark Brown, pastor of the Friends Meeting at West Milton, Ohio, has been recently published. The booklet gives an interesting biography of Francis Brown, reproduces fourteen of his paintings, and shows him at his work. Landscapes done in England and the Midwest predominate in the catalog, although one of a Swiss Church, the Cape Hatteras Light in North Carolina, a mountain scene in Jamaica, a New England Harbor and one still life are included. Much of his work abroad has been done in connection with travelling among Friends.

* * *

The 300th anniversary of the coming of Quakers to New England will be observed at the 1956 New England Yearly Meeting. Mary Fisher and Ann Austin arrived in Boston during the month of July, 1656. From June 19 to 24, 1956, New England Friends will meet for Yearly Meeting, probably at Lasell Junior College at Auburndale, Mass. The program is planned so that there will be no evening meetings for business. Tentative speakers are Henry Cadbury, Harrop Freeman, Norman Whitney, Ida Reid, Samuel Levering and Thomas S. Brown. Daisy Newman and Ruth Osborne are working on a "Quakerama," a pageant to

West River Friends Meeting in Indiana was awarded first place in the rural church improvement project in its district by the Farm Bureau. An open country meeting twenty miles from Richmond, its membership has gone from a dozen to nearly fifty during the year. Attendance during the last three years has gone from thirty to sixty. Leonard Hall of the Friends Central Offices was part time pastor of the Meeting until September, 1955. William Q. Hale, banker and treasurer of the Five Years Meeting, now serves the Meeting on alternate Sundays.

be called "The Business of Our Lives" (a phrase from John Woolman.)

* * *

Isaac Harris, pastor of the Archdale Friends Meeting in North Carolina, was named Outstanding Citizen of the Year for 1955 in the Archdale, Trinity, Allen, Jay and Springfield area. Isaac Harris, who is forty, is a third generation Friends minister. In presenting the award, N. C. English, president of Ragan Knitting Mills, stated that the accomplishments of the winner were spread over 365 days of the year and were performed "with so little fanfare" it would be impossible to list all of them. Isaac Harris served as executive secretary of North Carolina Yearly Meeting, and pastor of the Winston-Salem (North Carolina) and Amboy (Indiana) Meeting before coming to Archdale.

* * *

James H. Holmes, an Iowa Friend living in the Netherlands, was awarded the Martinus Nijhoff Prize, a major Dutch literary prize, for his translations of modern Dutch poetry into English. The prize is presented annually in commemoration of one of the chief modern poets of the Netherlands. This year marked the first time it was granted to a foreigner. James Holmes is a graduate of William Penn and Haverford Colleges and taught for two years at Friends Boarding School, Barnesville, Ohio. He went to Holland in 1949 to teach at Quakerschool Eerde. From 1950 on he has been living in Amsterdam and for the past four years has been active in the work of the Amsterdam Quaker Center.

* * *

The most recent issue of the *Olney Times* (Friends Boarding School, Barnesville, Ohio) tells of the recuperation of Albert Holloway, a 1949 graduate, in a Cleveland hospital. He was stricken with polio while he was performing his alternative service with the International Voluntary Service in Iraq. His toes and left hand remain unparalyzed. The Salem Quarterly Meeting presented Albert Holloway with a page turner operated by the chin. He is also able to operate an electric typewriter, working a stick-like plunger against his tongue. A recent visitor at the Friends Boarding School was Errol T. Elliott, who addressed the annual Mid-Year Alumni meeting in January on "Education in East Africa."

* * *

Dublin Friends Meeting in Indiana carried its Youth Sunday program a little farther than most Meetings. On January 29, young Friends presented the entire worship service and again on February 5, with the exception of a sermon by William Reagan of Richmond, Indiana. A young Friend also served as Sunday School Superintendent on Youth Sunday. Climax of the two Sunday programs was a spirited discussion held Sunday night with two discussion panels, one of four young people on the topic of what youth want from their parents, and the other of four adults on what parents want from their children. Minister of the Dublin Meeting is Harold Alldis. A family life book display will be at the Meetinghouse for a month.

* * *

A new main building is in the planning stage for Scattergood School at West Branch, Iowa. The old building, built in 1890 for the old school, is no longer adequate. Plans for the new structure include a library, dining room, social room, school office, food and storage space, a home economics classroom, an auditorium, recreation room, and, on the top floor, the girls' dormitory. Since 1947, Scattergood School has erected three new buildings, an instruction building, a shop and utility building and a boys' dormitory. Another Friends school planning to build is Lincoln School in Providence, Rhode Island. A fund raising campaign is in progress to finance a new Lower School Building and to provide a Living Endowment for faculty salaries. This marks the year of Lincoln School's 75th Anniversary Development Program.

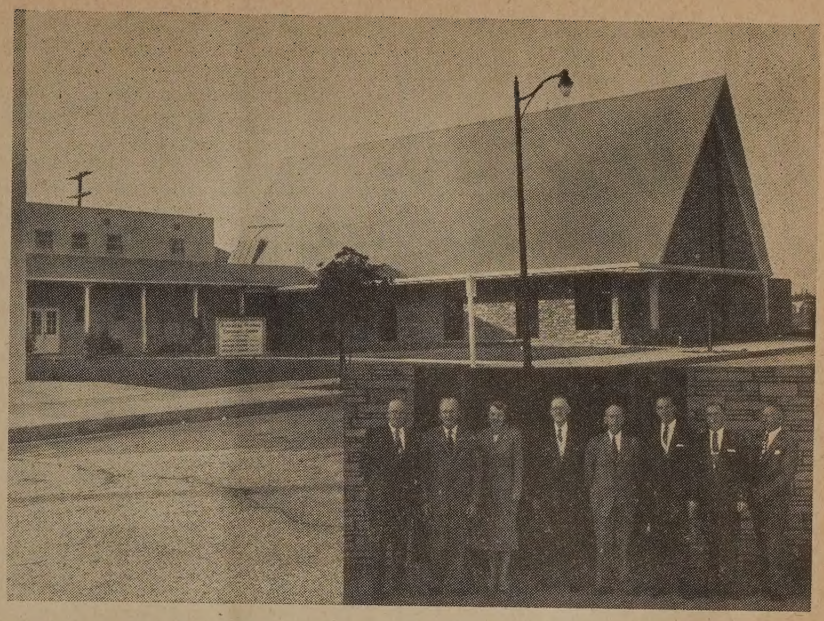
* * *

Nearly forty Friends from Iowa and Kansas will participate in a three day United Nations Seminar to be held March 12-14 in New York. A bus load is expected to leave Des Moines March 10, stopping all night at Quaker Hill in Richmond, Indiana and arriving in New York March 11. New York Friends will provide hospitality for those who wish it. Following the seminar, which will be under the care of Margaret Jones of the Quaker Program at the United Nations, the bus will go to Washington, D. C. via Philadelphia. Sightseeing and program in Washington will be arranged by the Friends Committee on National Legislation. The group will stop at Quaker Hill also on its return trip to Iowa. The U. N. Seminar trip is sponsored by the Des Moines Regional Offices of the American Friends Service Committee, 4211 Grand Avenue, Des Moines 12, Iowa.

* * *

Russell Rees, Wayne Carter, Merton Scott and William Reagan from the Friends Central Offices, David Castle from First Friends Meeting in Richmond and Margaret Hinshaw Terrell of New Vienna, Ohio, participated in a Family Institute held at Marion Friends Meetings (Indiana) January 29. Murray Johnson, pastor of the Marion Meeting, gave three sermons during January in preparation for the Institute, and study questions were distributed early. Attenders were divided into four groups: Youth, Parents of Young Children, Parents of Teen-agers, and Older Friends, for discussion. Panel discussions, a fellowship hour, a presentation of group findings and a final lecture were also part of the afternoon and evening program. The Institute was an experimental one, and it is hoped that it will be repeated at Marion Meeting later in the year.

Under the title, "'Charles' Is Elfrida," Elfrida Vipont Foulds was interviewed for the Women Today column of the Christian Science Monitor. The publishers of her book, "Blow the Man Down," felt that a male pen name would better suit such an adventure book, and that volume is ascribed to "Charles Vipont." The article describes Elfrida Foulds, her experiences with American children on her recent visit here, and the school she began in northern England for refugee and Quaker children during World War II. Elfrida Foulds returned from her visit to the United States (where she gave the Johnson Lecture at the Five Years Meeting) in time to spend Christmas with her mother, daughters and grandchildren at Yealand Conyers in England. The article reports that as soon as she has the opportunity she will probably write another children's book, "for she has five or six waiting in line just to be written down."



Above is the Alhambra Friends Community Church, belonging to California Yearly Meeting. In the inset are shown the members of the building committee: (left to right) John Naylor, Bine Baldwin, Norman Yocum, Smith Calverley, J. Parker Cosand, George E. Jenkins (minister), Harry Pillow and Erwin Nicholaus.

Friendly Fellowship

WEST NEWTON, INDIANA—Fairfield Quarterly Meeting (Western Yearly Meeting) conducted a Leadership Training School at West Newton Meetinghouse on three successive Sunday evenings, January 15, 22 and 29. This was an experiment that worked very successfully.

Courses were offered on the following subjects: (1) Quakerism, (2) How To Teach Children, and (3) A Course for Youth. Two age groups of children were cared for by competent leaders.

Wilma Reeve from Fairfield Meeting assigned specific topics and selected leaders for the Quakerism classes. On the first Sunday meeting, Wilma Reeve discussed Background and History of the Society of Friends, and Carolyn Kellum Quaker Principles and Testimonies. On January 22, Roberta Kellum spoke on Missionary Activities and Sumner and Lela Mills on Social Concerns. On Jan. 29, Marvin Jones spoke on Organization, Howard Mills on Finance and Eric Curtis on Education. Eric Curtis is a professor and dean at Earlham College; all the other speakers were local Friends.

Harold Smuck, minister at Valley Mills, was responsible for the course on the teaching of children, and he secured the services of Carolyn Vlaskamp from Indianapolis First Friends, as leader for the entire time.

Lowell Mills of West Newton selected the following persons for the young people's groups: Mark Shugart, minister at Fairfield, Herbert Fledderjohn of Valley Mills, and Eric Curtis of Earlham College. John Edwin and Miriam Mills ably assisted with this group.

Evelyn Smuck, Tiena Bryant, Patricia Counts, Eleanor Weatherby and Murial Barnett had charge of the children. Waneta Prentiss of Center, assisted by Lela and Lena Mills, had a display of books and supplies on hand.

Two classes were conducted each evening, interspersed with a devotional period. Glenn Reece, Yearly Meeting Superintendent, gave a challenging talk on Christian Education the first evening; Betty Field of West Newton on the second Sunday; and Roy Shelburne of Center on the third.

Leona Westerfield served as registrar and M. Marie Cassell as dean. Sessions were held from 7 to 9. Interest was good, leaders were at their best, and there was an average attendance of 104. A social time was enjoyed after the last session. We would like to recommend this procedure in conducting a leadership training class.

Marie Cassell

* * *

ALHAMBRA, CALIFORNIA — Dedication services for the new sanctuary of the Alhambra Friends Community Church of Alhambra, California, were conducted in January. On Sunday, January 1, the theme was "Our Congregation Dedicates," and the minister, George E. Jenkins spoke on the subject, "We Build, We dedicate, We Consecrate." On Tuesday evening, January 3, the theme was "Our Community Dedicates," with the ministers and city officials taking part. Sunday afternoon, January 8, was the day for "Our Yearly Meeting Dedicates," and general superintendent Donald B. Spitler and minister-at-large Ernest Lamb of the Five Years Meeting participated.

The new sanctuary seats 500. The cost was approximately $90,000. The sanctuary is reportedly one of the most beautiful in the city of Alhambra. The former sanctuary is being converted into a spacious social hall and dining room, and the present dining room will be made into a ladies' lounge and Sunday School classrooms.

The congregation realizes that with the enlarged facilities come enlarged responsibilities and they are launching out with renewed enthusiasm. On Sunday, Jan. 22, forty-five new members were welcomed into the Meeting. It is the prayer of the pastor and people that the accomplishments of the past may inspire them to greater achievements in the days that lie ahead.

* * *

GREENFIELD, INDIANA—Walnut Ridge Quarterly Meeting was privileged to have Elton Trueblood and Furnas Trueblood as speakers at a recent Christian Education Conference held at the Greenfield Meetinghouse on three consecutive Thursday nights.

Elton Trueblood's theme at the first meeting was "A Christian Movement Worthy of Our Time," and he suggested a five-fold development worthy of our time now and in the future: (1) Change our conception of a Christian—engage in Christian callings, try to reach individuals with penetrating love, try to reach all needy people; (2) Change our conception of leadership; every person should look upon himself as a servant of Christ, and much of the hope for our time in the Christian movement is to increase the number of active laymen (3) Emphasize small fellowships, intimate fellowships of those who love each other, groups sharing prayer, laughter, disap-

pointments, hopes and ideas; (4) Emphasize daily work; and (5) Accept discipline voluntarily; begin the day with prayer, have daily scripture readings, be a card carrier for Christianity, distribute your money for good, study hard books that will keep you alert for the service of Christianity.

R. Furnas Trueblood at the second Thursday meeting spoke on "Finding Our Way to Greater Adequacy." Many suggestions about "being equal to" or feeling adequate are found in the New Testament. Paul refers to personal adequacy in his letter to the Phillipians. He had a definite purpose for life, which was "pressing toward the mark for the prize of the high calling of God in Christ Jesus." We need to pray for an adequacy of words to express and communicate our feelings in order to promote Christian Education. Spiritual resources of strength and courage must go hand in hand with material resources. Adequacy in our local Meetings is gained by communion, fellowship, worship, devotion to instructions, committee work, clubs and service groups and fellowship of prayer. In the fellowship of God we will find the adequacy to make us strong to do the things we ought to do.

The weather prevented Furnas Trueblood's being with us at our third meeting, but a review and evaluation of the messages of the two speakers, led by Edwin Barker, proved to emphasize their truths indelibly on our minds and hearts. Participating Meetings were Walnut Ridge, Little Blue, Westland, Charlottesville, Carthage and Greenfield. Ruth White, Quarterly Meeting Chairman of Christian Education arranged the conference. Albert Bohnert and the Greenfield Meeting provided hospitality.

Alta H. Carr

Plans for the fifteen million dollar national church center to be constructed on Morningside Heights in New York are going ahead. It is predicted that the block-long 17 story building would be ready for accupancy late in 1958. It will house certain offices of the American Baptist Convention, the Presbyterian Church, U.S.A., and the Reformed Church in America, as well as the headquarters of the National Council of Churches.

EPHRAIM BOWLES

Ephraim Bowles and Quaker Heritage is a family history of his Bowles family from Maryland to North Carolina, Indiana, Iowa and Kansas. It is a rather complete genealogy from the late 1600's to the present date. Illustrated. Ephraim Bowles was Gilbert Bowles father. For sale at $4.06, postpaid anywhere. Write Jay J. Newlin, Route 1, Des Moines 10, Iowa.

For Sale

The Dr. Ella Stokes Cottage between Penn College and Meetinghouse in Oskaloosa, Iowa. Gas heat, newly modernized, remodeled and redecorated, 3 or 4 bedrooms, 2 baths. Good garden and fruit, pleasant landscaped lot 60 x 145. $11,500; half down. Box S, The American Friend.

Because of illness we are forced to sell nursing home. Located in the town of Freeport, Maine, on Main and East Sts. Has capacity for twenty-one patients. All modern conveniences. Please write for particulars.

Lucy Douglas Lunt
Lunt Nursing Home
Freeport, Maine

WE OFFER YOU

Farms and homes in California. Fruit or Dairy farms where irrigation water costs $1.00 per acre per year in the Turlock irrigation district in the center of the great San Joaquin Valley. We especially welcome you to establish your home near the Denair Friends meeting. For information write:

Harold E. Walton
Real Estate Broker
P. O. Box 151
Denair, California

Fly To the Land of the Bible

"A Dream Come True"

35 Day Tour

June 5 — July 10

Moses Bailey
Special Lecturer

Harold Walker
Tour Leader

A very reasonable Friendly Fare. For information write Harold Walker, 530 S. Glenn, Wichita, Kansas.

BIRTHS

SOMMERS—To Charles and Carolyn Sommers, a daughter, Penny Lynn, on September 27, 1955, at New London, Ind.

DEATHS

BARTLEY—Myrtle L. Bartley, on Nov. 21, 1955, in Indianapolis, Ind., at the age of sixty-five, after an illness of several months. She was born in Danville, Ind., but had lived in Indianapolis for thirty-four years. She was married to Dr. Donald A. Bartley, prominent eye specialist, who died in 1945. An active and faithful member of First Friends Meeting, she was particularly interested in the work of religious education, having served as superintendent of the Junior Department for many years and as chairman of the religious education committee. She is survived by a son, Dr. Max Bartley of Indianapolis; a daughter, Joan L. Booz of Charleston, W. Va.; a sister; and six grandchildren.

DAVIS—Alonzo J. Davis, on January 4, at Deer Trail, Colorado. He was born on September 30, 1872, at New Providence, Iowa. He was a birthright Quaker and remained a Friend all his life. He was a trustee of the Deer Trail Friends Meeting at the time of his death. His wife preceded him in death January 15, 1954. Surviving are a son, Everett of Deer Trail; a daughter, Gladys A. Scholz of Arvada, Colorado; two sisters, Dora E. Pickering of Boulder, Colorado and Mae

FRIENDS BOARDING SCHOOL
Barnesville, Ohio
Est. 1837

Emphasis on:
Christian Principles
Individual Worth
Service to Others
Academic Preparation
Grades 9-12

Applications now being received for the fall of 1956.

Morris L. Kirk, Principal

From the spiritual diary of
FRANK C. LAUBACH
"Learning the Vocabulary of God"

Pages from Dr. Laubach's diary at a time when he was trying to give God every minute of every waking hour of every day. Through such discipline he hoped to learn the language of God. For those who are in earnest in the matter of truly knowing God—even His vocabulary —this is a must in reading.

35 cents per copy. Three copies $1.00. Twelve for $3.50. Order from

The Upper Room
The world's most widely used devotional guide
1908 Grand Avenue Nashville 5, Tenn.

Stanley of California. Services and burial were at Deer Trail, Lyman C. Platt officiating.

EVANS—Angeline S. W. Evans, on Oct. 23, 1955, at Indianapolis, Ind., aged eighty. Born in Thorntown, Ind., she had lived in Indianapolis nearly all her life and was a faithful and active member of First Friends Meeting. Her husband, Asher B. Evans, preceded her in death nineteen years ago. Surviving are a daughter, Elizabeth F. Evans of Indianapolis; a son, Thomas W. Evans of Chicago; and two grandchildren.

GORDON—Bertha Stout Gordon, on Jan. 17, in Kokomo, Indiana, after a long illness, aged seventy-two. She was the daughter of Milton and Louisa Newkirk Stout of the New London, Indiana, community. She was a faithful member of the New London Friends Meeting. Her husband, William C. Gordon, preceded her in death, August, 1953. Surviving are three daughters, Nina Mae Kenworthy and Nellie Dunlap of New London and Mildred Leckrone of Cleveland, Ohio; one brother, Dr. L. H. Stout of Detroit, Michigan; six grandchildren and seven great grandchildren. Funeral services were held with Clyde Watson officiating. Burial was in the New London Friends cemetery.

HADLEY—Murray N. Hadley, on November 3, 1956, at Indianapolis, Indiana, aged eighty-one. Born in Hendricks County, Indiana, he was graduated from Earlham College in 1898 and continued his study in the field of medicine. He opened his medical practice in Indianapolis in 1909 and continued active until his last illness. He had served as professor of surgery at Indiana University Medical School and on the surgical staffs of Indianapolis hospitals. He was married to Florence Henley, who died in 1947. He is survived by three sons, Frederick M. and Dr. David H. Hadley of Indianapolis and William H. Hadley of Collegeville, Pa.; six grandchildren; and two sisters, Geraldine H. Moorman and Ella Gambold of Indianapolis.

HANSEN—Bertelle Budman Hansen, on January 6, at Peru, Indiana. She was born December 4, 1911, in Lairdsville, Penna., the daughter of Charles C. and Jennie E. Heller Budman. She was a graduate of Cleveland Bible College and has taken graduate work at William Penn College. She was married March 9, 1933 to Dr. Wendell Hansen, a recorded Friends minister. She served as pastor of Grinnell, Iowa, Friends Meeting while her husband studied in Europe. They had lived for some time in Sturgeon Bay, Wisconsin, where she was a member of the Friends Church. She spent several years in evangelistic work with her trained birds, known as "Bertelle's Bird Circus." Wendell and Bertelle Hansen moved to Peru two years ago, where they helped to found Radio Station WARU. Surviving with the husband are a daughter, Sylvia Marie; three sisters, Emma Pearl Stroup of Muncie, Pa., Erma B. Harris of Lairdsville, Pa., Alma L. Push of Susan, Va.; and two brothers, Elmer Budman of Muncie, Pa. and C. M. Budman of Milton, Pa. Services were held at the Wabash Friends Meeting with Lewis Savage and Jack Robbins officiating, and in Sturgeon Bay with Lowell Rasmussen officiating. Burial was in Sturgeon Bay.

HISS—Lily Mills Hiss, on December 14, 1955, at the home of her daughter in Manhasset, New York, aged eighty-five. Educated at Central Academy, Plainfield, Orange College, California and graduated from Earlham College in 1892, she was married to William H. Hiss in 1893. He passed away in 1906, leaving her with four small children, all of whom were graduated from Earlham College. She was a life-long member of Plainfield Friends Meeting, had served as clerk of the Monthly Meeting, was a member of Ministry and Counsel for several years, filled many important committee appointments and was a member of the Permanent Board of Western Yearly Meeting for many years. She was one of the Founders of the Plainfield Woman's Club and the last charter member. From 1913 to 1919 and again from 1921 to 1928 she was Matron and Dietitian at Earlham College. For several years she had spent her winters with her children. Surviving are three daughters, Mrs. C. B. Spaulding of La Mesa, California; Mrs. Howard MacAulay of Haddon Heights, New Jersey; and Mrs. Owen Ely of Manhasset, New York; one son, Philip M. Hiss of Floral Park, New York; five grandchildren; and four great grandchildren. Funeral services were held with Percy M. Thomas, pastor of the Plainfield Meeting, in charge. Burial was in Maple Hill Cemetery.

KENDALL—Elfie M. Kendall, on December 29, 1955, at Plainfield, Indiana, aged seventy-three. She was a member of Plainfield Friends Meeting for fourteen years. She and her husband were keenly interested in the welfare of the church and through their generosity the "Kendall Room," a beautiful parlor adjoining the meeting room, was made possible, as well as much of the other new construction. She is survived by her husband, Milber E. Kendall, to whom she was married in 1902. Funeral services were conducted by Percy Thomas. Burial was at Stilesville, Indiana.

MCDOWELL—Mary McDowell, on Dec. 5, in New York City, aged seventy-nine. A graduate of Swarthmore College, she was a member of the Society of Friends. She was dismissed from the New York school system in 1918 for refusing to sign unqualifiedly a loyalty pledge, from religious principles, but reinstated in 1923. She continued an intense interest in peace activities all her life. A service after the manner of Friends was held in her memory in New York.

Serving you since 1865, Provident Mutual now offers protection against another major economic hazard of life—disability resulting from accident or sickness.

PROVIDENT MUTUAL
LIFE INSURANCE COMPANY
OF PHILADELPHIA

OAKWOOD

Coeducational Boarding School
Founded by New York Yearly Meeting in 1796

Oakwood trains bodies as well as minds. There are athletics, both inter-scholastic and intra-mural, on a scale broad enough to include each student.

For a catalog write:

William W. Clark, Principal Oakwood School, Box 45, Poughkeepsie, N. Y.

GEORGE SCHOOL

A FRIENDS COEDUCATIONAL BOARDING SCHOOL, Grades 9-12

Founded 1893

Applications for 1956-57 are now welcome. Children of Friends will receive first consideration if applications are submitted before March 1st, 1956.

RICHARD H. MCFEELY, *Principal*

Address inquiries to:
ADELBERT MASON, *Director of Admissions*
Box 351, George School, Bucks County, Penn.

LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 10:00 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Dale V. Benton, Minister. Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spitler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry.)

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 A.M. Telephone TR-6-6883.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Lortoh Heusel, Minister, 10729 Maplewood Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.). Office phone: UN 1-0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie H. Porter, R. R. 2, Box 405, Sharonville, Ohio; Phone (Cinti) SY 1-4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 1-6528.

Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45, Worship 11 and 7:30, C.E. 6:30, Prayer Mtg. Wed. 7:30. Glen and Mildred Rinard, Pastors. Phone 5634.

Columbus, Ohio — Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a. m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Daytona Beach, Florida—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk Chas. T. Moon, Church address.

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets. Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone 62-6221.

Des Moines, Iowa—Friends Meeting, Unprogrammed. Worship 10 a.m. Classes 11 a.m. 801 Forest Ave., Library Entrance. Visitors telephone 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan — Detroit Friends Meeting, unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Downers Grove, Illinois—Downers Grove Preparative Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Coonley School, 1400 Maple Avenue. First-day school 10:30 A.M., joins meeting for fifteen minutes.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 218 Florida Union.

Grand Junction, Colorado — Friends Church, Orchard Avenue and 25th Street, Sunday School 10 am., Church 11 a.m. and 7:30 p.m. Pastor, Dwight Smith, 2810 Elm Ave. Phone 0520R5.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina. Friends Meeting, South Main at Commerce. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana—First Friends Church Offices, 1241 North Alabama Street. Meeting place (temporarily) at First Congregational Church, 1516 North Delaware, 9:15 - 10:15 a.m.—"Unified Service," church school for children up through intermediate age and worship service for adults and young people held simultaneously. Herbert Huffman, Minister; Joseph A. Vlaskamp, Minister to Youth.

Jacksonville Florida — 10:30 Sunday School; 11:00 Meeting for Worship in Y.W.C.A. Board Room. Contact: EVergreen 9-4345.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 9:45 at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, RIchmond 70716.

Louisville, Kentucky—Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street—Phone BE 7110.

Memphis, Tennessee—Unprogrammed meetings for worship; second and fourth Thursdays; 7:30 p.m.; in Educational Building of Evergreen Presbyterian Church, University at Tutwiler; secretary, Esther McCandless, 1729 York, 2-9656.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

Mooresville, Indiana — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting. Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

New Bedford, Massachussets—Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. Weston A. Stevens, Minister; Grace C. Lasell, Clerk. 7-9734.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th St., New York City, from October 2 to April 29, each Sunday at 11:00 a.m.

Oklahoma City, Oklahoma—Meeting for worship Sunday forenoons at 9:30 in the Hubbard Hospital, 1501 N.E. 11th St., Oklahoma City, Oklahoma.

Orlando, Florida — Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California — First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthrone. Bus to S. E. 35th Place. Gerald W. Dillon, Minister, Phone BElmont 4-3107.

Richmond, Virginia — Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York — United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington — Friends Memorial, E. 80th St. and 24th Ave., N.E. Bible School 9:45, Worship 11:00 a.m. and 7:30 p.m. Take "22" Roosevelt 80th St. bus. L. Merle Green, minister, Pl 7307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

South Glens Falls, N. Y. — Friends Meeting, 27 Saratoga Ave.; Worship 11 a.m.; Study 10 a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

Tucson, Arizona — Friends Meeting, 129 N. Warren Ave.; worship. First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia — Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California — East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30 Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Christian Endeavors and Groups 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas—University Friends Church, University Ave. at Glenn, Church School 9:45 a.m. Worship 11:00 a.m., 7:30 p.m. Youth Groups 6:30 p.m. Prayer Meeting, Wednesday 7:30 p.m. Ministers: Harold Walker, James Thomas, Lela Gordon. Office phone, AMherst 2-3373.

1799 WESTTOWN SCHOOL 1956

"The purpose of the School today continues to be fundamentally the same as it was at its founding: to give the heart possible education for mind and spirit in an environment which is permeated with the Friendly attitude toward life."—Quotation from Catalogue.

"A few vacancies still exist in the 9th grade for September, 1956."
For further information or catalogue, please write:

Daniel D. Test, Jr., Headmaster,
Westtown School, Box 1000, Westtown, Pennsylvania.